8: Baldus E-5 (1935, 1947) 1956 SP22 Tapirapé SP22

in the open against a rampart of fire or lances, recede terrified in view of the suspicion of a tenuous and invisible enemy." In fact, the Tapirapé who opposes the jaguar with only bow and club as I had occasion to observe, and who is not afraid of dying, as they frequently assured me, is terrified by the presence of the souls of the dead and of other bad beings. It is not only the soul of a dead shaman which causes fear. I knew a kind father who became afraid of the soul of his beloved little child when this was deceased. And whoever is not a shaman feels a dread of dreaming while asleep, because during the dream he has to travel through the dangerous supernatural world. And not infrequently boys who wanted to drink water at night in the nearby brook asked me to go with them, because a ghost had been seen taking a bath. Unfortunately, whenever I arrived, the well-scrubbed ghost had already gone away. Frequently the boys sang loudly when going to the brook at night in order to calm their fear as I have observed in Europe when children went for something in a dark cellar.

Although the Tapirapé didn't react in any way against the fear produced by the eclipse, they were not always so passive as regards the fear caused by the white men, the Kayapó, and the spirits. When my English companion fell ill, they didn't hesitate in demanding his departure, and when a little girl of the house where I was living fell sick, all the people around me wore a threatening air as if I had been the magic author of the disease. The fear inspired by the Kayapó was combated not only by the Tapirapé holding clubs during the nocturnal collective dances, but also by their parodying their neighbours by a pantomime which represented a supposed attack against peaceful tribesmen. The fear of the spirits gives not only great prestige to the shaman, official protector against them, but also puts in the hand of every Tapirapé a torch which he agitates without interruption if by night he has to go out of the house in order to relieve himself.

So for the frightened Tapirapé also, life is struggle, action and reaction, fear and wrath. And this fearful people is the gayest I ever found in my life, and Kamairabó, the pessimist who more than anyone declared himself to be afraid, had a glad smile on his face everytime when I saw him awake in the morning.

São Paulo, Brazil.

Notes

1. Cf. Herbert Baldus: *Ensaios de Etnologia Brasileira*. S. Paulo, 1937, pp. 136–138.
2. Ashley Montagu: *The Natural Superiority of Women*. London, 1954, p. 92.
3. Emilio Mira y López: *Quatro gigantes da alma*. 3a. edição, Rio de Janeiro, 1953, pp. 39–40.
4. Cf. Herbert Baldus: Os Tapirapé. *Revista do Arquivo Municipal*, 110: 182, 1946. S. Paulo.
5. Cf. Amilcar A. Botelho de Magalhães: *Fobia noctis do Brasil*, 2a. edição, S. Paulo, 1941, pp. 497–498; Martin Gusinde: *Die Feuerlandindianer, I: Die Selk'nam*, Mödling bei Wien, 1931, pp. 456–458.
6. Cf. Baldus: *Ensaios de Etnologia Brasileira*, p. 86.
7. Xamanismo tapirapé (Tapirapé Shamanism), *Boletim do Museu Nacional*, n.s., Antropologia, 3: 79, 1943. Rio de Janeiro.
8. *Ibid.*
9. *Op. cit.*, p. 80.